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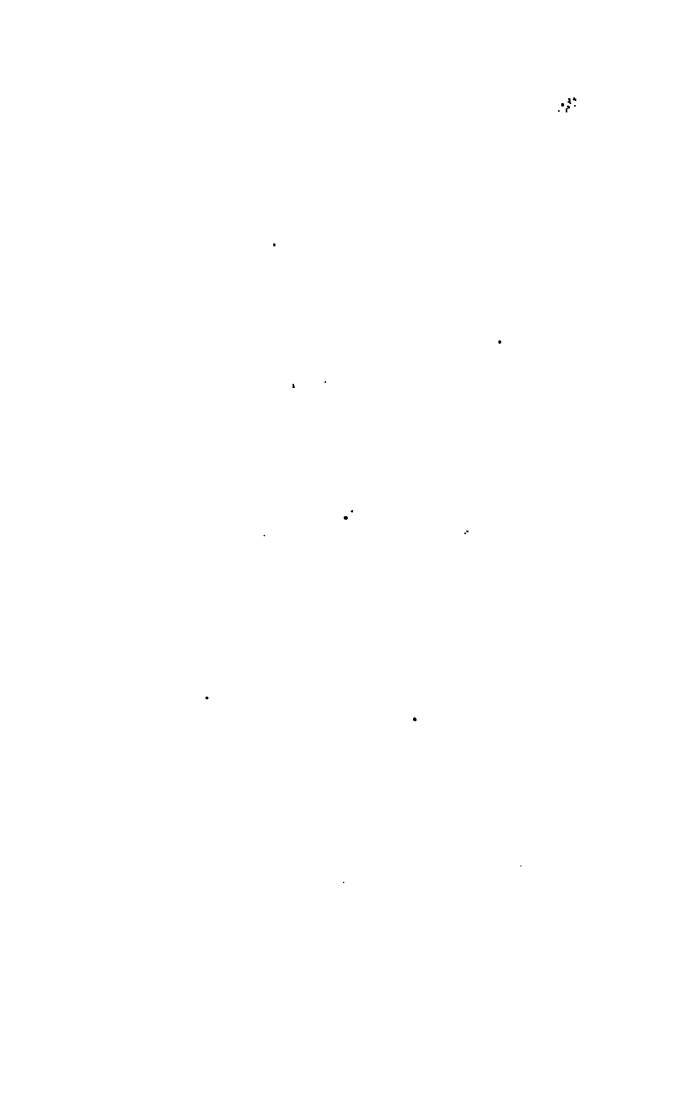
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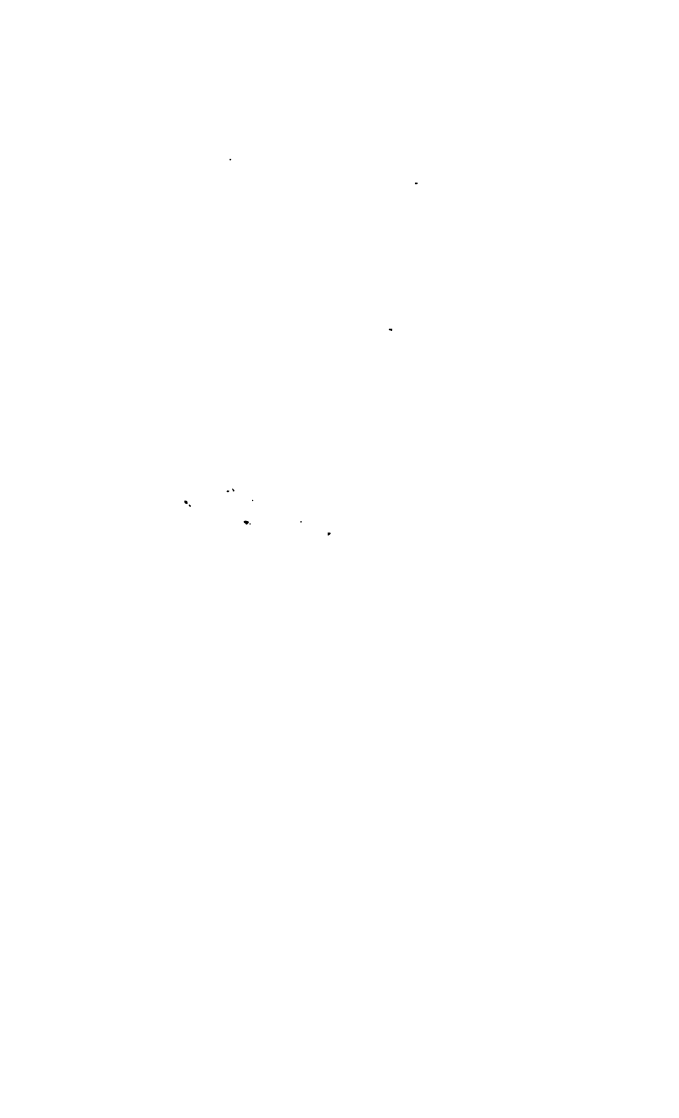
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48, 854.





**“ LAYING ON OF HANDS ; ”**

**OR,**

**PLAIN LETTERS**

**ON**

**CONFIRMATION.**

**BY**

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**(LATE INCUMBENT OF ST. GEORGE'S, KIDDERMINSTER.)**

**CURATE OF OKEHAMPTON, DEVON; AND CHAPLAIN TO THE  
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**1848.**



TO THE  
JUNIOR MEMBERS OF THE CHURCH OF ENGLAND,  
*These Letters,*  
WRITTEN ORIGINALLY TO ONE OF THEIR NUMBER,  
ARE ADDRESSED,  
WITH EVERY PRAYER THAT THEY MAY BE  
BUILT UP  
IN THE FAITH AND OBEDIENCE  
OF  
THE GOSPEL.





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PLAIN  
**Letters on Confirmation.**

---

LETTER I.

OF THE NATURE OF CONFIRMATION.

As you are now about to be Confirmed, and desire instruction on the subject, I hope, from time to time, to explain to you the object and intention of the Rite of Confirmation. Before you can become a fit partaker of this ordinance, it is of the greatest importance you should have a right view of its nature and obligation. It is the intention and order of our Church, (and the practice is derived from the Apostles and primitive Christians,) that all persons who were baptized in infancy, and in whose names certain

promises, “ratify and confirm them in their own persons; and publicly to the Church, “acknowledge them bound to believe and to do what is promised in their names at baptism.”

No person is admitted into the Christian Covenant by Baptism with promise of “faith and repentance” (15.) “He that *believeth* and is baptized shall be saved.” (Mark xvi. 16.) “and he baptized.” (Acts ii. 38)

*towards God, and faith towards our Lord Jesus Christ."*

But it is very desirable and "most agreeable with the institution of Christ,"\* that the children, even the unconscious infants, of believing parents should be made partakers of the benefits of the Christian Covenant. The children of the Jews were admitted to the benefits of the Mosaic Covenant when they were "*eight days old*;" our blessed Lord encouraged parents to bring their "*little children*" unto him, and "declared his good will towards them;" and the Apostles of Christ baptized *whole households* of those who received the Gospel; and it cannot be doubted that children, even little infants, were included in the number of those households.

But *such* children cannot profess, in "their tender years," to have repentance,

\* Article xxvii. Of Baptism.

are the children in the Church  
ws. But these professions *must* be  
without *repentance*, there is no  
pardon; without *faith*, there  
promise of acceptance; without *obe*  
re can be no hope of future  
erefore, those vows and *promises*  
*infant itself cannot make* are made  
by "Godfathers and Godmothers,  
re before the congregation and a  
the child, and pledge themselves  
presence of God's people, that  
ll be taught, so soon as he sh  
to learn, what a solemn vow, pr  
profession."

when he hath arrived at sufficient age to learn and to understand the requirements contained *in the Gospel*, and to feel his obligation to fulfil them ; he is then, after previous examination and instruction, brought to the Bishop, that he may, “with his own mouth and consent, openly before the Church, *ratify and confirm*” those vows and promises which were made in his name at his Baptism ; and that he may, in answer to many prayers, and by the imposition of the Bishop’s hands, be endued with power from above faithfully to observe the promises he has then made for *himself*, and to endeavour daily, “by God’s help,” to discharge his baptismal obligations.

In my next letter, I will shew you more particularly the reason why persons arrived at “years of discretion” *should* be brought to the Bishop to be confirmed.



## LETTER II.

WHY SHOULD A PERSON WHO HAS BEEN  
CONFIRMED ?

I AM glad you feel a serious interest in approaching Confirmation, and anxious to be instructed more fully in the duties and obligations of that holy ordinance. In this letter, examine the reasons why *every* member of our Church should be brought to the Bishop to be confirmed.

We have already stated that, in the "Declaration" a promise is made

one could be admitted to the benefits of the Christian Covenant.\*

Do you not, then, perceive that it is the duty of *all* persons to *make the promises*, if they would be *partakers of the Covenant*? Are they not bound, if they would receive the benefits, to evidence their desire to fulfil the engagements? or can they have any reason to hope that they shall reap the advantage without a

\* It may be well to explain what is meant by the expression "the Christian Covenant." A covenant means an agreement between two parties; and by the Christian Covenant is understood the agreement entered into between God and man, in the name of Jesus Christ. In this covenant, God promises, for the sake of his Son our Saviour, and through his merit and atonement only, to grant to man a full and free pardon of all his sins, an abiding measure of his sanctifying Spirit here, and an inheritance of unfading glory hereafter; and man, for his part, promises to believe in and abide only on the atonement and satisfaction made by the death of Christ, for acceptance with God, and daily to endeavour, by the strength and assistance of the Holy Spirit, to live according to the example and in obedience to the Gospel of Jesus Christ.

for himself, was baptized in the name of  
our Lord and his Apostles, with the  
profession and *promise* of the Holy Spirit.  
They were absolutely and essentially  
requisite before any person could be  
received into the number of the  
disciples of Jesus. And is not the same  
Christ the same now that it was then?  
Are not the same blessings offered to us  
which were offered to them? Are not the  
same dispositions and the same sacrifices  
required of us which were required of  
them? You know that what *they* felt,  
*we* must do and feel; you know that  
we are looking for salvation through

same guide and rule of life given to us ; and, therefore, we must act, in the regulation of our hearts and lives, in the same way in which they acted ; we must promise, and daily labour to shew forth the works of “repentance and faith.”

These things, it is true, have been promised *for* you, but they have not been promised *by* you ; and as you are *now* old enough to understand the duties which are required of you to be a true and living “member of Christ,” you are, therefore, called upon to make the promises for yourself.

*Confirmation* is the ordinance appointed to enable us to do this ; to “witness a good confession” before God and in the presence of his people. In this ordinance you will promise *for yourself* to renounce what is evil, to strive after what is good ; to believe in God, as He has revealed Himself to us in His word ; to believe in the “Father Almighty, who

hath made” and preserves us “and all the world ;” to “believe in Jesus Christ, His only Son our Lord,” who hath procured redemption from sin by His death and sufferings, “and opened the kingdom of heaven to all believers ;” and to “believe in the Holy Ghost,” through whom our hearts are purified and made willing to strive after the obedience which God requires of us.

The first Christians made these promises, and you must do the same. It is impossible to shew any reason why *we* should be excused from doing what *they* were required to do. If the religion of Christ be now what it was then, it is surely the bounden duty of all to make those promises and vows which have been required of *all* persons, and made *by* all persons who have been admitted into the visible Church of Christ, from the days of His manifestation in the flesh to the *present day*.

We will examine, in the next letter, the *Scriptural* grounds we have for the Rite of Confirmation, and for retaining it in that pure and Apostolic Church to which we belong.

---

## LETTER III.

### OF THE AUTHORITY OF SCRIPTURE FOR CO

IN all things relating to our to our growth and increase in godliness, it is necessary that, as is given to guide us in these t should have recourse to Scriptu struction and direction; for “wh not read therein, nor may be pro by, is not to be believed as an faith, or be thought requisite or to salvation.”\* Now we would

fore, look to the New Testament for any instruction which may be found concerning it. It is natural that we should look for information respecting it in the writings and practice of those who were the first Ministers of the Gospel of Jesus Christ. "What authority, then," you will ask, "do you find for Confirmation in the Scriptures?"\*

I direct you to "the law and the testimony." In the eighth chapter of the Acts of the Apostles, we read that, during the persecution which arose after the stoning of Stephen, "*Philip went down to the city of Samaria and preached Christ unto them ; and when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*" Here you observe, that Philip,

\* Confirmation was anciently called "Laying on of hands;" and is so named in the "Order of Confirmation" in the Book of Common Prayer.



converted many to the Christian  
preached "*the things concernin  
dom of God*;" he required of ti  
ance and faith, "the things" p  
to an entrance into that king  
they, professing and promising t  
"*were baptized, both men an*  
So far, all was done which v  
necessary for the admission o  
into the Church of Christ. T  
and received the Gospel, they  
the confession of faith required

the Overseers or Bishops\* of the whole flock, to whom the government of the Church had been committed by our Lord, and who appointed and sent forth preachers of the Gospel,—“ *When the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ;*” that is, two of their own company, two Apostles, or Bishops of the Church,—“ *who, when they were come down, prayed for them that they might receive the Holy Ghost. Then they laid their hands on them, and they received the Holy Ghost.*” This “ *Laying on of Hands,*” with prayer and supplication, is the ceremony performed by the Bishops of our day, after this example of the Apostles in the first days of the Church ; and it is a sign to “ certify the favour and goodness of God,” vouchsafed to all who sincerely promise

\* The Greek word from which Bishop is derived means an Overseer.

the atonement made by Chr  
 only ground of pardon and  
 and *3rdly*, to endeavour daily  
 commandments, and to obey  
 God. These Samaritans had bee  
 by the preaching of Philip, an  
 by Philip: they had been baptiz  
 when they were of mature ag  
 “men and women,” had pro  
 terms of the Covenant in their c  
 and for themselves.\* But it was

\* Even persons who have been

that they should receive greater measures of spiritual strength, by "*the laying on of the Apostles' hands.*" Peter and John, two of the Apostles and chief rulers of the Church, went down from Jerusalem to Samaria for *this very purpose*,—to confirm and establish them in the faith. To Samaria they came; they prayed for them; "they laid their hands" on them—on *converts who had been baptized*—and the Holy Ghost was given them.

I direct your attention, in the next place, to the nineteenth chapter of the Acts of the Apostles; there we read that "*Paul, having passed through the upper coasts of Ephesus, found certain disciples*" who had been "*baptized with the baptism of repentance*" which John preached. Then Paul required them "*that they should believe on Him that should come after John, that is, on Jesus Christ.*" Here you observe that both *repentance* and *faith* were required, and both were promised by these

Paul. “ *When they heard thou  
baptized in the name of the Lord*  
In this case, without controversy,  
Baptism of these persons was  
and the promises required of  
and satisfactorily made. But does  
account *this sufficient?* What  
more done for them to secure  
blessedness and hopes of glory?  
They had made the required confession  
faith, and they had been baptized  
the Baptist, and also by the Spirit.  
But, in the very next verse

were, in those days, *extraordinary* and miraculous gifts. These wonder-working powers were then necessary to prove the Divine authority of Christ's religion ; and they became unnecessary and were discontinued when that religion was once established in the world. But the *ordinary* gifts of the Holy Spirit, His purifying and strengthening influences are as necessary now as they were then. We shall not be able to believe, or to do what is required of us, without these *ordinary* gifts of grace. And although we may have promised and vowed the conditions of the Gospel Covenant, and although we have, in consequence, been baptized ; yet it is as much *our* duty, to seek for these gifts of the Holy Spirit, by prayer and supplication, and by "*the Laying on of*

The *extraordinary* have long ceased, they being no further needed, since the Christian religion is sufficiently established. *Grace*, or the *ordinary*, which we are commanded to pray for, is of two kinds, *prevenient* and *co-operating*.—See A. . . .

I wish you to read th  
careful attention, and to p  
sider the passages of Scrip  
it refers. In a few days  
resume this part of the su  
give you other reasons :  
which have satisfied my  
the Rite of Confirmation :  
with Apostolic practice.

---

## LETTER IV.

OF THE AUTHORITY OF SCRIPTURE FOR CONFIRMATION  
CONTINUED.

I HAVE brought before your notice two instances from Scripture to shew that the Rite of Confirmation, or the “*Laying on of Hands*,” was administered by the first preachers of the Gospel to converts who had been admitted by Baptism into the Christian Church. I wish to direct you, in the next place, to the sixth chapter of Saint Paul’s Epistle to the Hebrews, where, in the beginning of the chapter, we find this exhortation,—“Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works and faith towards God, of the doctrines of baptisms and of *laying on of hands*, and



converts were required to believe. They connect the doctrine of ‘*Hands*’ with “the doctrine and therefore justify, and, in *enforce* the adoption and the practice in our Apostolic Paul, you observe, is exhort “*go on to perfection ;*” they remain in the first beginning Christian course, but to advance more and more. They had believed in and had learned “*the pre doctrine of Christ .*” and t

we are made partakers of the benefits of the Covenant; then, "*Laying on of Hands*," by which we ratify and confirm the promises made, and are strengthened, in answer to prayer, by the gift and grace of the Holy Spirit, for the performance of those things which we promise and vow; then, the belief that, after death, we shall all *rise again* with our bodies, "*the Resurrection of the Dead*;" and, lastly, "*the Eternal Judgment*" of happiness or misery to be assigned us, according to the things done in the body, whether they be good or bad. In this short catalogue of "*the principles of the doctrine of Christ*," you perceive that "*the doctrine of laying on of hands*" is a distinct and important doctrine; that it was left on record by St. Paul, in an epistle addressed to his "holy brethren partakers of the heavenly calling;" that *it is enumerated along with "repentance and faith."* and that. in the order of

*“ the principles of the doctrine of Christ,”*  
*it follows the Sacrament of Baptism.*

Now, without drawing further proofs from Scripture, I may content myself with having brought these before you. From these alone, I feel the importance and Apostolic authority of this Rite of Confirmation, or “*Laying on of Hands.*” I take up the Bible, and I read that the “Apostles Peter and John,” “chief men among the brethren,” “went down from Jerusalem to Samaria,” to pray over and to “*lay their hands*” upon those whom Philip, a Minister or Evangelist, had *converted and baptized.* Again I read, that “St. Paul found at Ephesus certain disciples” who had been baptized unto John’s Baptism, namely, the Baptism of “*repentance* ;” that upon his preaching to them Jesus Christ, and “*faith*” in His atonement, they believed in the Lord Jesus, and were baptized into his name ; and that afterwards the Apostle “*laid his*

*hands on them,*" that they might be endowed with the gift and power of the Holy Ghost. And again I read in one of the Epistles of this same Apostle that "*Laying on of Hands*" is enumerated by him as one of "*the principles of the doctrine of Christ,*" and next in order to the *Sacrament of Baptism*. Now, as I believe the Bible—as my faith is grounded and established on the Bible—as I am convinced that it is the word and revelation of God, and not of man,—I look to it and abide by it as my guide, and rule, and directory. The instructions which it gives, I must obey; the examples it has recorded, I must follow; the doctrines it contains, I must believe. I find it setting before me "*the doctrine of laying on of hands:*" I read that the Apostles held that doctrine, and acted according to that doctrine; and, therefore, I believe that the doctrine itself is a true doctrine. It is found in the Scripture; and was practised

is recorded in the Scripture. . .  
attention to it, therefore, as a  
*doctrine*; and I press it thus str  
your notice, because I am des  
you should, in every respect  
Scripture as your guide and r  
forming your opinions upon th  
and instructions of that holy b  
ing its doctrines, and obeying i  
We are exhorted to “prove all  
to hold fast that which is good  
you, therefore, to “prove” the  
Confirmation, or “*Laying on*

*especially the members of our Church,* which retains this Scriptural and Apostolic rite, to come themselves to be confirmed, and to bring others, for whose religious instruction they are responsible,\* to fulfil those promises and vows which were made in their names at their Baptism.

\* It would be well if the direction at the end of the third Rubric after the Catechism were generally observed, that "every one should have a Godfather or a Godmother as a witness of their Confirmation."

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## LETTER V.

### OBJECTIONS OF DISSENTERS TO (

CONSIDERED.

WE have now considered passages of Scripture upon ground the propriety of retaining the Rite of Confirmation the *doctrine of laying on of hands* have referred to many quotations of the first Christian writers what was the opinion and practice of the Primitive Church, with respect to the ceremony for the first time.

it is clear that the *last* of these objections is removed by the Spiritual authority I have given you in favour of the “doctrine” and practice of “*Laying on of Hands.*” With regard to the *other* part of the objection it will suffice to state that the Papists, though they have what they call “the Sacrament of Confirmation,” altogether disregard the *primitive* practice retained in our Church, of “*Laying hands on,*” and *praying over* baptized converts, which we, of Christ’s Holy Catholic Church, established in England, consider the only true, essential, and Scriptural parts of Confirmation. For *prayer* and the *imposition of hands* they have substituted another ceremony altogether different, anointing with oil, or the Chrism, as it has been called ; and have exalted into the nature and dignity of a *Sacrament* that which we consider to be only a Scriptural *Rite* and Apostolic *Ordinance.*

It is well that we should notice further,



followers, though they rashly  
 Confirmation because it had b  
 approved of it as of *Apostolic*  
 In the *Lutheran Church*, th  
 hold not the Episcopal office e  
 they retain the Rite of Confir  
 they commit the administrati  
 the Priests.† Calvin confess  
 passage we have considered, fro

\* Abp. Secker.

† We have an instance of the Rite  
 observed by the Lutheran Church, in  
 Royal Highness Prince Albert, the Pr  
 our Gracious Queen. The members o  
 the House of Coburg are Protestants,  
 the Lutheran Church. Upon the Con

chapter of the Epistle to the Hebrews, "*abundantly witnesseth that the original of this rite or ceremony was from the Apostles.*" And though the Church of Geneva, which Calvin founded, did at first renounce Confirmation, they have since restored it and provided a form or office for the administration of it. In addition to these statements, "it should, I think, be mentioned, that some writers of note in this country, who have not in all things agreed with our Church, have yet strongly recommended Confirmation. Amongst these, the Rev. R. Baxter in particular, the eminent nonconformist, spoke of the neglect of this thing of pernicious consequence to the Christian religion.\*

Let me, in the next place, draw your attention to a custom, similar to the Rite of Confirmation, existing amongst the Jews. Their children, you are aware, are admitted into covenant with God, by

\* Tract Society for Promoting Christian Knowledge.

when they are infants, by the  
of Baptism. When the mind  
Jewish children are matured  
stand their duties and obligat  
are brought before the congr  
promise, in their own persons,  
to the law of God. "All Jewi  
are reckoned to be accountable f  
of their sons till they are thir  
old, but no longer; and, there  
boys arrive to their thirteenth  
are for the first time called up to  
that is, they stand at the alta  
Synagogue on the Sabbath-day  
a chapter or more in the law th

with the Jews in old time. And it is not unreasonably supposed that when our Lord "went up with His parents to Jerusalem at the feast" of the Passover, He accompanied them for the purpose of conforming to the customs and institutions of religion, and "fulfilling the righteousness" of that covenant into which, in His early infancy, He had been admitted by the ordinance of Circumcision.

As the Jews, then, admitted infants into covenant with God by the rite of Circumcision, so do we admit children into covenant with Him through Jesus Christ, by the Sacrament of Baptism; and as the Jews bring their children, in mature years, to promise obedience to the covenant in their own names, so also do we bring the youthful members of our Church to Confirmation, to promise for themselves obedience to the "*everlasting covenant.*" As the Apostles, by the "*laying on of hands,*" confirmed those who had been

Ghost, and as St. Paul has en-  
the "*Laying on of Hands*" amo  
*principles of the doctrine of Ch*  
must we, taking them for our  
and the Scripture for our guide  
their godly notions" in all things  
for the gift of grace, as the first  
sought for it, in answer to man  
and by the "*Laying on of Han*

And as our Lord Himself—in  
our example, having, "*increa*  
yond His natural age, "*in all*  
—went up to Jerusalem, when  
*years old,*" to renew the promi  
were made for Him after the

*living sacrifice, holy, acceptable unto God, which is their reasonable service."*

From these several reasons are we persuaded of the Apostolic order, the Scriptural authority, and beneficial tendency of the Rite of Confirmation,—that it is an ordinance intended to build us up in our holy faith, to strengthen us in all goodness, and to procure for us the assistance of the Spirit from above, that we may be preserved evermore under *His* favour and protection, who is "the Shepherd and Bishop of our souls."

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## LETTER VI.

THE NECESSITY OF SINCERE REPENT.  
LIVELY FAITH IN THOSE WHO WOULD  
THE BENEFITS OF CONFIRMATI

I HAVE now set before you the grounds on which the Apostolic Confirmation rests. It was necessary that you should know, and be able to "reason" for your compliance with the Church of which you are a member, and that, "proving a man to be a member, you should resolve to "hold

the sight of God, or upon the soul of man. "Baptism and the Lord's Supper," the two Sacraments of our Church, which we hold are "generally necessary to salvation," are in themselves "outward and visible signs," representing, by simple and appropriate emblems, their "inward and spiritual graces," the effects thereby produced upon the heart; and, as means or channels conveying those effects, namely, the regenerating power, and renewing grace of God; to "*the faithful*." Without this "inward and spiritual grace," we have no ground to hope that we are the adopted children of God's family. To them that are baptized, as well as to them that were circumcised, Christ profiteth nothing, unless, renewed by the spirit of God, unless, circumcised in heart and baptized into Him, we have dwelling within us that "*faith*" which believeth to the saving of *the soul*, and that "*love*" which worketh *daily in obedience to the Gospel and ex-*



ample of Jesus Christ. "He is not a Jew which is one outwardly; neither is that Circumcision which is outwardly in the flesh: but he is a Jew which is one *inwardly*; and Circumcision is that of the *heart*, in the spirit, and not in the letter; whose praise is not of men, but of God."\* "And so he is not a Christian, who is one outwardly; neither is that Baptism, which is outward in the flesh:" but he is a true Christian, who is inwardly a true believer, with an *obedient faith*; and the true Baptism is that of the heart, "the washing of regeneration, and the renewal of the Holy Ghost," producing a spiritual mind and a holy life. "In Christ Jesus, neither Circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."†

In like manner, Confirmation is dead to the production of any spiritual benefit

\* *Romans* ii. 28, 29.      † *Galatians* v. 6.

upon the soul, *if alone*; that is, if unaccompanied by those holy and solemn purposes of dedicating yourself to the faith and obedience of the Gospel in which you have been instructed. It is not the laying on of a Bishop's hand that can procure a blessing to your soul, or confirm you in pious resolution to keep "*the covenant of the Lord your God.*" It would be great ignorance and superstition to imagine that, by their "*own power or holiness,*" the Bishops of our Church could make any of her children stand or walk in obedience to the Gospel. It is the "*name*" and Spirit of Christ; it is the exercise of a living "*Faith in His name*" that alone can give to our souls "perfect soundness in the presence"\* of Him whose servants we profess to be. Confirmation, or the "Laying on of Hands," can *of itself* convey no spiritual gift. It is a "sign to

\* Acts iii. 16.

certify" those who rightly receive it "of the favour and gracious goodness of God towards them:" and to receive it rightly, there must be *sincerity and faithfulness* in those over whom it is exercised. It is an act whereby the Bishop, as God's minister, confirms to true receivers the privileges of Christ's Church, and seeks, by prayer, that "*the Fatherly hand of God may ever be over them : that His Holy Spirit may ever be with them, and so lead them in the knowledge and obedience of His word, that in the end they may obtain everlasting life.*"\*

"Further efficacy we do not ascribe to it, nor would have you look on Bishops as having, or claiming a power, in any case, to confer blessings *arbitrarily* on whom they please ; but only as petitioning God for that blessing from above, which *He only* can give and which we justly hope *He will give* the rather for the prayers of

\* Order of Confirmation.

those whom He hath placed over His people,"\* to certify them by this sign and to bless them in the name of the Lord. Yet we have every reason to feel satisfied that their intercessions, like those of the Apostles of our Lord, will be heard, and the sanctifying and confirming influences of the Holy Spirit will descend from heaven, in answer to their petitions, upon all those who are prepared to receive and cherish them.

I hope you are, and have been daily preparing rightly to receive this holy ordinance. It is a solemn act of dedicating yourself to the service of God ; of binding yourself, by a "perpetual covenant," to be the Lord's. How much is implied in the obligation into which you are about to enter ! how sincere ought to be your intention to conform yourself in all things, by the grace of God assisting you, to the

\* Abp. Secker.

obedience of the Gospel of His Son ! 'Take the Confirmation Service, and read with care and prayerful attention, the question asked by the Bishop. Observe, the Bishop charges you, "*in the presence of God,*" and in the presence of the "*congregation,*" to reflect upon what you are about to do and say. God and men are made witnesses against you,—let me rather hope they shall become witnesses *for* you,—that, indeed and in truth, the earnest desire of your heart is to be the obedient "child of God." "You are reminded of the solemn promise and vow that was made in your name at your Baptism." You are charged by the Bishop to enquire whether you do "renew" the same, "ratifying and confirming" that vow and promise "in your own person, and acknowledging yourself bound to believe and to do all those things which your Godfathers and Godmothers *undertook for you*" at your Baptism. You *reply*, "*I do,*"—"in the presence of God,"

remember! — “in the presence of that God” “who trieth the very heart and reins” — “who understandeth all your thoughts” — who will call you into judgment for this, as well as for every other word and work — whose wrath is as “consuming fire” against the deceitful and impenitent, — but “whose favour is as a cloud of the latter rain” towards them that love Him and keep His commandments; — “in His presence,” “who seeth not as man seeth,” — you answer, “*I do.*” “I do renew my baptismal engagements” — “I do acknowledge myself bound to renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that I will not follow, nor be led by them;” — “I do believe all the articles of the Christian faith;” — “I do promise to keep God’s holy will and commandments, and to walk in the same *all the days of my life.*”

is able to keep you from falling  
help standeth in the name of  
who hath made heaven and ear  
serve how she invites you to  
you may be “strengthened with  
Ghost the comforter, and may  
increased within you the man  
of grace ; the spirit of wisdom  
derstanding — the spirit of co  
ghostly strength—the spirit of k  
and true holiness—and may be  
the spirit of the fear of the Lord

—”

the defence and protection of Him who will be the "shield and exceeding great reward" of all his faithful people.

Turn to the petitions which were offered up for you when you were baptized—when you were "admitted into the fellowship of Christ's religion;" and now offer them up for yourself before *His* throne who has promised to be found of "them that seek him early."

"O merciful God, grant that the old Adam in my heart may be so buried, that the new man may be raised up in me. Amen.

"Grant that all carnal affections may die in me, and that all things belonging to the Spirit may live and grow in me. Amen.

"Grant that I may have power and strength to have victory, and to triumph *against the devil, the world, and the flesh.* Amen.

"Grant that, having been dedicated t



warded, through Thy mercy, O Lord God, who dost live and govern all things, world without end. Amen

May the Lord teach you to ref  
“watch and pray!” to be in earnest  
partaking of an ordinance so a  
and impressive as Confirmation!  
sider how solemn were the p  
made for you in Baptism: how  
they continue now they are rene  
you in your own person and name!  
much do they require!—what stren  
what resolution—what diligence

solution. That help God has promised ; a help powerful and sufficient, procured for us through the atonement and merits of Jesus Christ, and to be granted to us through His intercession, if, in His name, we daily seek it by sincere and earnest *prayer*.

How great is the privilege, — how effectual is the earnestness of prayer ! For man to be permitted to approach the presence of God, to hold communion with Him before whom the Cherubim and Seraphim veil their faces with their wings, and cry, “Holy, Holy, Holy;” and to make known all his wants, and to ask for grace and help in every time of need, is a great and unspeakable privilege. But what shall we say, how shall we rightly estimate that mercy through which we are encouraged to hope that those things which, being needful for us, “we ask *faithfully*, we shall obtain *effectually*, *through Jesus Christ our Lord!!*” I hope

and pray that your life may daily be marked by the constant habit and faithful exercise of prayer : then you shall be endowed with strength from above, even with “ the power of God,” to fulfil daily those duties and obligations, which, as a Christian,—a “ member of Christ, the child of God, and an inheritor of the kingdom of heaven,”—you are called upon and bound to endeavour to perform. Let me add a very simple and beautiful verse which expresses forcibly the Christian’s *habit* of prayer,—

“Prayer is the Christian’s vital breath,  
The Christian’s native air,  
His watchword at the gates of death;  
He enters heaven with prayer.”

“ The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*”

## PRAVER

TO BE USED WHILE PREPARING FOR CONFIRMATION.

O MERCIFUL God and Father, by whose favour I was, at my Baptism, admitted into the Church and Family of Thy Son Jesus Christ our Lord; Enable me, by Thy Grace, to consider seriously my Baptismal Vows and Obligations: Make me to know what I must believe and do to continue a Child of God by adoption and grace: Give me sincerity of heart to dedicate myself to Thy service, and firm resolution to renounce whatever would draw my affections from Thee. May I Ratify and Confirm all that was promised for me at my Baptism; and be Confirmed, by "Thy Heavenly Grace, to continue Thine for ever, and daily to increase in Thy Holy Spirit more and more, until I come unto Thy everlasting kingdom. Amen."

EXETER:  
H. J. WALLIS, PRINTER,  
HIGH STREET.









